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THE CIRCULAR.

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DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

VOL. I.

BROOKLYN, N. Y., NOVEMBER 6, 1851. complete

NO. 1.

Financial View of the Second Coming.

[ADAPTED TO WALL STREET.]

In the world of business, vast consequences often depend on the payment or non-payment of a note. The failure of a heavy firm to meet its engagements at the time named in its promises, deranges the whole machinery of business. If the government of a State issues pledges for the payment of millions at a certain day, a vast circle of interests and speculations in the money market naturally come to depend on the faithfulness and punctuality of that payment. Before the day appointed, the question whether the State will pay, or repudiate, or require extension, acquires a momentous interest in the minds of multitudes directly or indirectly concerned; and after that day, the questions whether the State has paid, and who has got the funds, and how they are to come upon the market and affect the course of business, become important elements of calculation to practical men and speculators, determining their plans, and perhaps deciding their financial destinies.

By such illustrations we may help our imaginations to conceive of the tremendous interest which attaches to the subject of the time of the Second Coming of Christ. About eighteen hundred years ago, the heaviest firm in the universe—that of Jesus Christ and Company—issued promises for the fulfillment of certain important events, the principal of which was to be the Second Advent of the Son of God. All men, and we may say, all worlds, are most deeply and practically interested in the questions whether those notes were made in good faith—what was the amount promised—when, where, and how they were to be paid—whether they have been paid—or if not, whether they ever will be paid, &c. &c. We propose to direct fresh attention to the character and history of those notes, and to the speculations which have been based on various views of their value and time of maturity.

I. THE AMOUNT OF THE MAIN NOTE.

1. *The personal descent and appearance of Christ* is promised. The language of the note is—"This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

2. *The resurrection of believers previously dead, and the change of living believers from mortality to immortality,* is promised in immediate connection with Christ's appearing. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

3. *The commencement of the day of Judgment and the glorious kingdom of Christ,* is promised in the same connection. "The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt. 16: 27.

These are the principal items of the great contract under consideration, and may be considered as included in one note. For the sake of simplifying our presentation of the matter we refer only to single proof-texts for each item, and omit for the present all reference to many important antecedents and accessories of the events promised.

II. THE TIME APPOINTED FOR PAYMENT.

The language of the note on this point is very definite. Christ adopted four different methods of fixing the time of his coming, as follows:

1. "Ye [i. e. the apostles] shall not have

gone over the cities of Israel, till the Son of man be come." Matt. 10: 23.

2. "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Matt. 16: 28.

3. "Verily I say unto you, this generation shall not pass till all these things [i. e. the second advent, and its accompaniments spoken of immediately before,] shall be fulfilled." Matt. 24: 34.

4. "If I will that he [i. e. the apostle John] tarry till I come, what is that to thee? Follow thou me." John 21: 22.

The day and the hour of payment was not fixed; but Christ evidently took all possible pains to limit the time the note had to run, to the lifetime of one generation from its date.

III. THE ENDORSEMENTS OF THE NOTE.

The note thus issued by Jesus Christ, was accepted and endorsed,

1. By the apostle Paul. See Phil. 3: 20, 21. Heb. 10: 37.

2. By the apostle James. See Jas. 5: 7—9.

3. By the apostle Peter. See 1 Pet. 4: 5, 7, 17.

4. By the apostle John. See 1 John 2: 18.

5. By the entire body of believers who received the instructions of these apostles.

All the epistles abound with indications that the apostles and their followers understood the amount of the note and the time of payment as we have stated them.

IV. PRELIMINARY PAYMENTS.

Together with the main note for the Second Advent, Jesus Christ and Company issued guarantees for several antecedent events.

1. They pledged their credit for the announcement of the gospel in the whole world, previous to the Second Coming. See Matt. 24: 14.

This pledge was redeemed in the apostolic age, as appears by the following records:

Paul said that the faith of the Roman church (which was at the centre of the then existing world) was "spoken of throughout the whole world." Rom. 1: 8. He said also to the Colossians, that the word of the gospel which had come to them, had gone "into all the world," and "was preached to every creature which is under heaven." Col. 1: 6, 23.

2. The credit of the Company was pledged for the appearance of Anti-Christ previous to the appearance of Christ. See Matt. 24: 23, &c. 2 Thess. 2: 3.

This note also was taken up within the lifetime and in the presence of the apostle John. He says—"Little children, it is the last hour; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last hour." 1 John 2: 18.

3. The last antecedent of the Second Advent for which the faith of the Company was pledged, was the destruction of Jerusalem. "Immediately after" that event, the main note was to be paid. See Matt. 24: 29, &c.

Josephus and others have certified that Jerusalem was destroyed according to order, within a lifetime from the date of the note.

The note for the Second Advent, then, was due about A. D. 70, or 1781 years ago.

Was it paid at that time?

V. VIEWS OF EARLY SPECULATORS.

1. A temporary alarm like that of Millerism appears to have been excited in some of the churches about the year 54, by intimations of designing speculators that the note was to be paid at that time, i. e., some sixteen years in advance of its maturity, and before the preliminary payments had been realized. See 2 Thess. 2: 1, &c.

2. On the other hand, as the time of payment drew near, doubts of the integrity and

punctuality of the Company crept into circulation, and some of the spiritual brokers boldly asked, "Where is the promise of his coming? for since the fathers [i. e. the generation whose lifetime was the limit of the promise] fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3: 4.

VI. GENERAL BELIEF OF CHRISTENDOM.

The views of these depreciators of the Second-Advent stock (a class that would be called "bears" in Wall St.) prevailed, and the opinion became general in subsequent generations, and remains nearly universal at the present day, that the note in question was not paid at the time designated. The inference of honest business men, of course, must be that the firm of Jesus Christ and Company failed, either as to means or honesty, or at least became so embarrassed as to require extension. The "bears," however, avoided exposure to the odium of this direct libel, by putting new and ingenious constructions on the language of the note. Some said the expression "this generation," in Matt. 24: 34, referred to the continuous line of the Jewish people; others, that it referred to the persecutors of the Christian church; others, that it referred to the Christian church itself. Some said that the "all things," spoken of in the same passage, were only the worldly events that ended in the destruction of Jerusalem, and did not include the Second Advent, though that is the last thing spoken of in the passage before; others floundered through the difficulties of the case by help of the doctrine of "double sense." But all agreed that the note was not paid, and that its payment was indefinitely suspended. So the matter stands at this day. All the great sects of Christendom, Catholic and Protestant, are engaged and deeply involved in business and speculations based on the opinion that the Second-Advent note has not been paid, but is to be paid sometime between now and never. To the church of the first generation after the Apostles, which afterward expanded into the Roman Catholic church, belongs the chief responsibility of leading the way into these hazardous operations.

VII. THE SWEDENBORG SPECULATION.

It will be seen that in a market thus loosened from its confidence in the punctuality and integrity of the divine firm, and kept in puzzling suspense about tremendous interests, impostures would be easy. Accordingly, Swedenborg, taking advantage of the universal opinion that the great note had hitherto remained unpaid, boldly announced that the time of payment at last came in 1757; that he was eye-witness of the payment in the spirit world; and, in fact, that he and his sect got the funds! On the basis of this "clever operation," he and his followers have done a large business.

VIII. THE SHAKER SPECULATION.

In like manner, Ann Lee, the Mother of the Shakers, came upon "change," with the news that the great note was paid in 1770, and that she and her sect got the funds!

IX. THE MILLER SPECULATION.

More recently, Wm. Miller and the Millerites, speculating still on the old impression that the note was not paid according to its tenor, but is to be paid, nobody knows when, made out, by searching and cyphering in the older records of the Bible, a plausible theory that the suspended payment was to be looked for in 1843. The excitement and panic caused by this operation is well remembered. The crisis came, but no payment; and the Millerites were obliged, in order to save anything from the wreck of their speculations, to betake themselves to the old theory of suspension, at first from year to year, and finally without limit—thus doubling on the original delusion.

X. UNIVERSALIST VIEWS.

The Universalists are the only sect of popular magnitude who hold that the Second-Advent note was paid when it was due. Their view however, is, that while it was paid punctually as to time, nothing like the tenor of it, as to amount, was ever realized. They do not believe that Christ personally appeared, that the dead were actually raised, and the living changed, and that the day of judgment really commenced, as the note promised, at the close of the Jewish dispensation, but only that the engagements for these events, understood in a loose, shuffling way, were figuratively fulfilled in the destruction of Jerusalem and the civil and ecclesiastical revolutions that followed. Thus they discredit the note, and impeach the integrity of the firm that issued it, as effectually as those who say that it was not paid when it was due. In fact, the matter is made even worse in their hands than in the others, inasmuch as they hold that the note, thus paid in "fancy stocks," was finally disposed of, and is never to disturb the course of speculation again—while the other party look for a future payment, and have a salutary presentiment that it will be substantial. A punctual but fraudulent payment is less creditable, than a deferred but finally faithful payment.

XI. NEW VIEWS.

A class of thinkers has arisen in these last days, (among whom the publishers and adherents of this paper are enrolled,) whose belief is that the Second-Advent note was paid punctually and in full, according to its tenor; or, in other words, that the personal appearance of Jesus Christ to believers on earth, the resurrection of the saints that slept, the change of living believers to immortality, and the first act of eternal judgment, took place immediately after the destruction of Jerusalem, about A. D. 70. We have been doing business on the basis of this opinion for the last eighteen years, have invested all our funds in stocks dependent on the reality of the payment in question, and are now engaged entirely in enterprises which are illegitimate, and must be ruinous; our views on this subject are unsound, but which will surely succeed against the adverse speculations and operations of the whole world, if we have rightly honored the veracity of God.

XII. CAUSE OF THE MISTAKE OF SPECULATORS.

The grand error of Christendom undoubtedly came originally from a misunderstanding of the specifications in the note, in relation to the place of payment. If a bank promises to pay at its counter, it would be utterly unsafe for interested parties, at and after the appointed time of payment, to conclude that the bank had failed to meet its engagements, simply because the payment was not made in the street. This is precisely the mistake which has spread over Christendom the impression that Jesus Christ and Company failed to meet their engagements at the destruction of Jerusalem. Their note promised that Christ should come "in like manner as he ascended." The manner of his ascent was like that of his resurrection and subsequent manifestations of himself to his disciples; it was a private transaction between him and his customers, and, in fact, took place in the counting-room of the angelic world, as appears by the fact that angels "stood by," and by many previous facts which prove that Christ himself had the angelic nature after his resurrection. The note which was given at an earlier date, promising Christ's resurrection, and which is generally believed to have been paid, might be discredited precisely as the Second-Advent note has been, on the ground that it was not paid in the street. In fact, the Jews to this day protest that note as confidently as Christians.

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deny the payment of the Second-Advent note. The truth is, Christ never engaged to make a public, personal display of himself, either in his resurrection or his Second Advent, but, on the contrary, explicitly said beforehand, '*The world seeth me no more.*' This declaration is not to be thrust aside to give place to the apparently opposite declaration of the Apostle John, that 'Every eye shall see him'; for both the preceding and subsequent language shows that the latter expression refers to the blood-washed saints—Christ's customers. See Rev. 5: 7.

XIII. WHO GOT THE FUNDS?

We answer, those who accepted the note in good faith, and looked for the payment of it so earnestly that they found their way to the counting-room at the appointed time. 'They that were ready went in with him, and the door was shut.' Matt. 25: 10. In other words, the really spiritual part of the Primitive church, together with the deceased saints of previous ages, had a personal interview with Christ immediately after the destruction of Jerusalem, (similar, for instance, in its nature to that which came upon Paul on the plain of Damascus,) and then were gathered into the resurrection, and obtained judgment and execution against their enemies. This, be it observed, was 'the first resurrection.' See Rev. 20: 5.

XIV. HOW ARE THE FUNDS TO BE DISBURSED?

The first-resurrection church of 144,000 members (more or less) now residing in the New Jerusalem, having a capital of resurrection and judgment-power that has accumulated for nearly 1800 years, i. e., since the payment of the Second Advent note, is the corporation which the world has now to deal with, and from which disbursements are to be expected. A second and general resurrection and judgment is promised (see Rev. 20: 12) and, in the natural course of things, must take place, whenever the great delusion of Christendom in regard to the Second Advent note shall be displaced, and confidence in Jesus Christ and the heavenly corporation shall be established, so that the funds realized 1800 years ago, and accumulated since, can enter freely into the channels of business.

XV. PROSPECTS AND PRACTICAL DEDUCTIONS.

As it is evident that Jesus Christ and Company can at any time withdraw accommodations to an enormous amount from those who dishonor their paper, and can even institute suits and recover heavy damages from those who are representing them as insolvent, and as it is also evident that all the notes of the various sects promising a future Second Advent, and all securities dependent on those notes, are in the same condition with the Millerite issues, (except as they have a longer time to run,) and must decline in value as intelligence advances and the credit of the Bible rises, till universal protest overtakes them, it is safe to anticipate an unprecedented pressure in the spiritual market at no distant day; and extensive failures, not only of individuals but of the great stock-companies of Christendom, beginning with the Catholic. Indeed this pressure must inevitably extend to the world beyond the veil, and prostrate all the principalities in the heavenly places, that have grown up on that basis of false speculation about the Second Advent, which was laid by the church of the first generation after the apostles. We advise all, therefore, who wish to do a safe business and to be prepared for the storms that are coming, to withdraw their capital from all companies that are liable to be shaken by the establishment of the credit of Jesus Christ, and to refuse all paper in circulation issued by depreciators of the original Second Advent stock. This caution should be specially observed in all dealings with the banks of the invisible world which are just now flooding the market with their notes.

All who are thus wise, will not only escape ruin, but will obtain immense advantages from the disbursements of the heavenly corporation, and make eternal fortunes in the revolutions that are at hand.

All articles in the Circular without signature or other mark of credit, may be understood to be from the pen of the editor.

Basis and Prospects of the Circular.

This paper, though designated for convenience' sake as Vol. I., No. 1., is really the continuation of the Free Church Circular, published till recently at Oneida; the Spiritual Magazine, Perfectionist, and Witness, published through a succession of years at Putney, Vt.; and the Perfectionist, published in 1834, at New Haven, Conn. Readers who are acquainted with those periodicals, will need no programme of our principles; and others may as well be left to find us out by trying us.

The editor simply begs leave to observe by way of personal introduction, that he returns to his post, after an interval of five years devoted to labors in the details of practical Association, with a consciousness of improved qualifications, and with fresh attraction and devotion to his old calling.

The fire which destroyed the printing-office and press at Oneida, and thus abruptly terminated the Free Church Circular, spared the greater part of our type—sufficient for the use of this paper—and made occasion for the transfer of the printing department to Brooklyn. We have since built a printing office in the rear of our dwelling, procured a power-press, and made all arrangements necessary for efficient and permanent service in the work before us. We now commence a weekly paper at the center of communication, (for Brooklyn is a part of New York,) surrounded by radiating lines of railroads, steamers, telegraphs and expresses. Our working company of writers, reporters and printers, is stronger than ever before, and ready as one man for any amount of service that the times may demand. Thus our enterprise is in good condition at the outset, and may grow. To those who wish to see it grow, till the kingdom of heaven shall have a press as active as the organs of politics and commerce, we offer the following suggestions:

There are four known ways of sustaining a press, viz., 1, by ordinary subscriptions; 2, by fees for advertisements; 3, by the private capital of publishers; 4, by voluntary advance of capital from friends, or in other words, party subscriptions.

1. We cannot rely on ordinary subscriptions.—Our press has been *helped* in this way, and we doubt not, will continue to be; but neither experience or reasonable foresight allow us to expect substantial support from this source. Indeed we are not at liberty, for many reasons, to deal with our subscribers in that rigorous exacting way which would be necessary if we looked to our subscription list for maintenance.

2. It is obvious that we cannot expect to realize much from advertising.

3. Our private resources, including those of the Association connected with us, have hitherto mainly sustained the operations of our press, and doubtless might hereafter enable us to go on as we have done, publishing in a small way. But if our operations are to grow into national magnitude they must have national resources.

4. We turn our attention then to the remaining method—that of party subscription. It is not an uncommon thing for papers to be sustained, at least in the first stages of their career, by the advances of those who are specially interested in the principles which they advocate and the objects which they pursue. Are there not many who are equally interested with us in the principles and objects to which they know this paper will be devoted? If there are, they will be glad to have us propose to them a plan by which they can co-operate with us systematically and efficiently.

We propose, then, to those who wish to enlist with us as reliable supporters of this press, a plan founded on the suggestion of Paul and the practice of the primitive church. 'Let every man lay by in store,' from time to time, either a fixed sum, 'according as he has purposed in his heart,' or a certain proportion of his income, 'as God hath prospered him,' and on the first of every month remit to us by letter. In this way our supplies will be systematic and seasonable, and our constituents having a definite and elevating purpose, will pursue their calling with happier hearts. Many a man will find that he can send us a dollar or more, once a month, quite as easily as he can pay a dollar's subscription once a year. And then the monthly letter will be a valuable medium of systematic interchange with us, and of reports and communications for the paper. Will our friends give us their views of this proposal?

Copies of THE CIRCULAR may be obtained at Fowler & Wells', 120 and 131 Nassau st., N. York; and at the office of publication, No. 43 Willow-Place, Brooklyn.

*Communications should be addressed to—
"The Circular, Brooklyn, N. Y."*

Former subscribers of the Free Church Circular will receive with this sheet an Index to the broken volume of that paper.

Orders for ordinary job printing, sent to this office, will be faithfully attended to. In these days of Expresses and cheap postage, friends at any distance may find it for their advantage, as well as ours, to send orders by mail for such advertising bills, cards, labels, &c., as they have occasion for.

Memorial of Mrs. Cragin.

Mary E. Cragin, well known to many of our readers, by her writings and otherwise, sailed from this place on the 22d of July, in company with Miss E. A. Allen, in the sloop Rebecca Ford, for an excursion up the Hudson River. On the fourth day afterward, at twilight, we received the following telegraphic dispatch from Poughkeepsie:

"To J. H. Noyes, 48 Willow Place, Brooklyn. Serious news to communicate. At six minutes past one o'clock this afternoon in a squall of about two minutes duration, the sloop capsized and sunk. The women went down with her; the men were saved. She was homeward bound, one mile above Hyde Park. I shall take the seven o'clock train this evening for Brooklyn."

Your stricken brother, H. W. Burnham."

The following notice of the disaster appeared in the daily papers on Monday ensuing, and was copied by papers throughout the country:

"SLOOP SUNK, AND TWO WOMEN DROWNED.—The sloop Rebecca Ford, owned and manned by the Oneida Community, was capsized and sunk on Saturday, at one o'clock P. M., near Hyde Park, on the North River, while on her way from Kingston to this City, loaded with limestone. Six persons, viz: Capt. A. C. Smith, Henry W. Burnham, Francis Long, Henry J. Seymour, Mrs. Mary E. Cragin and Miss Eliza A. Allen, were on board. The women and three of the men (Messrs. Smith, Burnham and Seymour) were at dinner in the cabin, when a very violent squall struck the vessel. Perceiving a commotion, but not apprehending any serious danger, the men went on deck. The vessel immediately careered, so as to shift her load, came on her beam-ends, filled by the hatches and cabin windows, and went down in forty feet water. The women, who remained in the cabin, were lost. The men, by swimming and by help of articles from the wreck, kept themselves afloat till they were picked up by Capt. Hotaling, of the schooner Shaw Abbilea, who went to them in his yawl with noble promptitude, and afterward generously placed his vessel at their service. Mr. Burnham looked at his watch while at the table and noticed that it was about five minutes past one. His watch was stopped by the water at just six minutes past one. Two hours before the accident Mrs. Cragin was reading aloud to a part of the crew the eighth chapter of Romans, and directing attention, with much vivacity, to the last verses."—*N. Y. Tribune.*

Mrs. Cragin's 'last letter' which reached us by mail on Monday (while the tidings of her death were going forth by mail) though private and not specially important, will be acceptable to many. The following is a copy:

REBECCA FORD'S CABIN,
Friday evening, July 25, 1851.

DEAR MR. CRAGIN:—We arrived here last night about half past four o'clock, having had a very pleasant trip. We stopped on the way and visited some ice-houses, and Montgomery lake, the scene of some interesting events in Revolutionary times, if I am rightly informed. We had a pleasant ramble through the woods, and picked several quarts of berries. I like a 'sea-faring life' very much. It breaks up effeminate notions and takes the starch out of folks wonderfully, and is I think very conducive to health; certainly it quickens my appetite and digestion. Miss Allen stands it well. Tonight, after we had finished our day's work, we visited the *cave*, and had a fine time. Tell Mr. Noyes that things go well, *interiorly* and *exteriorly*, and we feel satisfied that the angels are watching over us and are full of 'good will' to us. We shall have one or two adventures to relate to you which will prove it. I had some emotions of wonder, and admiration of God's power and wisdom in bringing us through safely in 'the days of old,' which these scenes revive. Surely, after what has passed, we can trust him to pilot us through any thing, confident that he has the machinery sufficient; only give him time.

I shall visit the stone house before I leave; but how altered are its surroundings. Where I used to sit on a green bank, and read to the children, and nurse George while you hoed corn just behind us, stands a cluster of buildings, looking unromantic and business-like enough. The old house, however, looks natural—the only spot that is untouched.

I bid you good night, with love to the household. Yours sincerely, MARY E. CRAGIN.

P. S. Saturday Morning.—Just getting ready to start. I spoke of writing to you, and of mailing it to Harriet A., at Oneida—but I am writing to the children there instead of it.

Yours affectionately, M. E. C.

J. H. N. immediately went to the scene of the wreck, and took measures for raising the sloop. On the 19th of August the bodies were taken from the cabin, laid side by side in one coffin, clad as they

went down, in the short dress of the Oneida uniform, and buried with appropriate exercises, in a Cemetery belonging to the Episcopal church of Esopus, whose obelisk spire rises on the west bank of the Hudson, nearly opposite Hyde Park, and can be seen by steamboat travelers up and down the river as far as Poughkeepsie and Rhinebeck.

A monument of white marble, presented by Mr. Eli Hitchcock, of Hudson, has since been erected over the grave, with the following inscription:

BENEATH THIS MONUMENT, IN ONE COFFIN,
REST THE REMAINS OF
MARY E. CRAGIN AND ELIZA A. ALLEN,
WHO WERE DROWNED
BY THE SINKING OF THE SLOOP REBECCA FORD
IN THE HUDSON RIVER, NEAR THIS PLACE,
ON THE 26TH OF JULY, 1851.

GILBERT JOHNSON
KINDLY GAVE THE STRANGERS A GRAVE.

ERECTED BY THE ONEIDA ASSOCIATION,
IN WHOSE SERVICE M. E. C. AND E. A. A. DIED.

This inscription occupies the east front of a square shaft. The following inscriptions were prepared for the other three fronts, but for want of time and other reasons, were not put on the stone. Perhaps they are more appropriate here than they would be there:

NORTH FRONT.

MARY E. CRAGIN was the daughter of Daniel and Mary G. Johnson, and the wife of George Cragin. She was born at Portland Me., Nov. 18, 1810, but resided after childhood in New York City, where she was educated and married. She was the first convert in the great revival of 1831 and joined the Tabernacle church. In 1839 her religious experience identified her with Perfectionists, and she became foremost in the little band which in 1848 formed the Oneida Association. In 1849 she removed with a part of that Association to Brooklyn N. Y. which was her residence at the time of her death.

SOUTH FRONT.

ELIZA A. ALLEN, the daughter of Jared and Abigail Allen, was born June 4, 1809, in Wallingford Conn., which was her residence through life. At the age of 14 she became religious, and three years after joined the Congregational Church in which she was many years a zealous learner and teacher. In the early part of 1851 she embraced the views of the Oneida Association, and became much attached to Mrs. Cragin. While visiting the Brooklyn branch of that Association, she, in company with Mrs. Cragin, took the excursion on the sloop, which terminated in their united flight to another world.

WEST FRONT.

"We are more than conquerors through him that loved us; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 37-39.) 'What do we want better than this!' (Last words of M. E. C.)

We intend to prepare and publish at some future time a collection of M. E. C.'s writings with notices of her life. Any of her friends who have letters from her, will do us a favor by sending us copies.

To complete our record of death's doings, we have here to add that while the sad work of raising the sloop and burying the dead was in progress at Esopus, Miss Sophronia Tuttle, a beloved member of the Brooklyn family, was prostrated by dysentery, and on the 12th of September peacefully died. Her remains were buried in the Greenwood cemetery. She was from North Haven, Conn., and died in the 21st year of her age. A few days before she departed, we requested her to bear our love to Mrs. Cragin, and tell her that we were waiting for a re-union. We afterwards found that the unusual liberty which we thus took with the dying and the dead, was sanctioned by no less authority than that of Dr. Bushnell, who is reported as follows in the Hartford Review, Dec. 31, 1840, in an account of his discourse on the Heavenly State:

"He remarked, we may infer from our subject that our deceased friends in heaven take an interest in us. They wait for us, and doubtless make frequent and earnest inquiries of new comers respecting our condition. This led him to suggest the propriety of sending messages, by those who die, to our departed friends. This, he remarked, was a custom right in itself, and one which he was surprised was not oftener observed."

The old story that we profess to be beyond the power of death, (founded on the fact that we believe the Bible-promises of the final abolition of death, and hope to see their fulfillment,) is revived as often as any one dies who is supposed to be under this presumptuous insurance. We request all honestly-disposed persons who have been tempted to recur to this story, and to taunt us with it in consequence of the late death of Mrs. Cragin and others, to read the following extracts from the Berean, (a book of long standing, and containing a full confession of our faith,) and to believe that we have wit enough (if not honesty) to keep our private professions consistent with our deliberate, published sentiments. Death has indeed invaded our community circle during the past summer, (for the first time, it is remembered, in the fourteen years of our existence as an Association,) and has struck a 'shining mark.' We have found it good in these circumstances to re-peruse our past testimony about death. Instead of suggesting self-reproach for inconsistency, it casts a cheerful light after the departed:—

Communications should be addressed to—
"The Circular, Brooklyn, N. Y."

ABOLITION OF DEATH.

The first object of the soldier of Christ is to abolish *sin*; but this is not the only victory for which he struggles. He is engaged in a rebellion against the *entire* dominion of the prince of this world. That evil being employs *death* as well as *sin*, in his enterprise of establishing a perpetual sovereignty over man. Seduction on the one hand, and destruction on the other, are the twin agencies of all wicked aspirants for power. By *sin* the devil gains possession of the soul, and so insures the ultimate surrender of the whole man to his dominion. If he cannot attain his first object of beguiling into *sin*, (as he could not in the case of Christ,) he seeks, as the next best advantage, the destruction of the body. And his two agencies reciprocally aid each other. As *sin* tends to death, so disease, the power of death, fosters *sin*. Notwithstanding all the benefits which grace is able to extract from suffering, (which are many and great,) we are persuaded that in the world at large, the maladies which curse the bodies of men, are curses also to their souls. Nay, we believe that they are more fruitful sources than any or all other external influences, of selfishness, tyranny, fretfulness, misanthropy, intemperance, licentiousness, idleness, effeminacy, unbelief, and despair.

In accordance with the view that the reign of death is an evil second only to the reign of sin, Christ, our great leader in the warfare with the prince of evil, directed a large share of his energies, during his service in this world, against disease. Wherever he appeared in combat with the hosts of *sin*, his blows also fell thick and fast on the powers of death. The demons, not only of covetousness, pride, and unbelief, but of lunacy, palsy, and fever, fled before him. He submitted to death at last himself; but it was for the sake of pulling down, Samson-like, the temple of Satan, by tearing away its two pillars—*sin* and death. His resurrection was a decisive victory over the physical power of the devil; and the gospel which thenceforward went forth, based as it was on the fact of his resurrection, was glad tidings of redemption for the body as well as for the soul. The message of the apostles was—‘Christ is risen; believe on him, and the power of his resurrection shall first save your souls from *sin*, shall even now begin to quicken your mortal bodies, and shall ultimately give those who remain on the field till the second coming, immortality without death.’

We have ever been led to keep our eye on both of Satan’s strong-holds. From the beginning, we have preached the resurrection of Christ, as the radical element of regeneration and perfect holiness; and, with such a starting point, it was natural, not to say inevitable, that we should be interested in giving scope to the resurrection power in the physical as well as the spiritual part of human nature. A great variety of facts in our own experience, have constrained us to recognize from time to time, the close relation between salvation from *sin* and salvation from disease and death, both with reference to the nature of the two operations, and the identity of the power by which they are to be effected. The experience and testimony of others also—facts which we have witnessed, or of which we have received credible accounts, have continually attracted our thoughts in the same direction. From almost every place where the gospel of holiness has been sent, an echo has come back assuring us that the blessing of emancipation from *sin* has been attended and followed by an improvement of health. The witnesses to this fact are wide-spread, and without means of sympathy or concert; and in many cases, the physical improvement of which they testify was not an object of pursuit, but came as the unexpected, spontaneous result of receiving Christ as a savior from *sin*. This general manifestation has deepened our previous convictions that the resurrection of the soul carries with it an incipient resurrection of the body, and tends directly towards the final change from the mortal to the immortal state. At the same time it has been a cheering certificate that we are indeed preaching the true gospel of the resurrection. And in addition to this general fact, we have been constantly receiving accounts of special instances of recovery from disease by the exercise of faith, among those who receive the gospel of holiness.

All these influences have kept alive through many dark and discouraging circumstances and experiences, the flame of our interest in the physical influence of the gospel. Yet we have not had faith enough, or presumption enough, to call many of the phenomena which have been presented, *miracles*. Much less do we pretend that we or other believers are insured against disease and death. On the contrary, we have seen some of our best soldiers fall, and disease has fastened its fang on many who remain. Indeed we have had abundant reason to know that ill health has been, and is still, the heaviest incubus that presses on the energies of our

cause. But after all, we have evidence which we could not thrust out of sight if we would, that God is carrying on a steady, long-continued war with the power of death, in connection with the gospel of salvation from *sin*. The result in individual instances determines nothing in regard to the general issue. There is such a thing as dying for the right to live; and the efforts of those now engaged in the conflict with death, may secure that right to others, if not to themselves. Our confidence in the truth that salvation from *sin* is leading on to the victory over death, and our courage to hold up that truth before heaven and earth, grows with our growth and strengthens with our strength.—*Berean*, p. 484; *Art.*, *Abolition of Death*.

THE LOVE OF LIFE.

As the life of man is the soul, the love of life, in the strict sense of the expression, is the love of the soul; and as the soul in the present state of existence dwells partly in a body, the love of life as a whole, of course includes the love of that part of life which is in the body. One who truly loves his whole life, however, will love the bodily part of it only in a subordinate degree. He will not regard his body as necessary to his continued existence and happiness, but only as a valuable dwelling-place for the present. This radical, absolute love of life, which goes back into that which is purely spiritual, and fastens on eternal existence, holding the body as a circumstance, and not an essential, is a passion which the gospel seeks to awaken.

But the love of life, in the usual sense, is the love of bodily life.

Men whose experience has run altogether into corporeal actions and sensations, who have never been drawn backward into consciousness of the purely spiritual parts of their being, have little or no conception of any life but that of the body, and practically account death the end of existence. Of course they love that part of their life which is in the body, as their whole life. This partial, false love of life, it is one of the principal objects of the gospel to eradicate.

Lust, in the usual evil sense of the word, is excessive, unruly desire. Mere desire of food, money, &c., is not necessarily lust. It is when these objects are desired in a degree beyond their value, and without due reference to other interests, that the passion for them becomes lust. Now that love of bodily life which regards it as the whole man, is palpably excessive—disproportionate to the absolute and relative value of the object. It is therefore a *lust* in the evil sense of the word—as truly so, as the passion of the drunkard, the whoremonger, and the miser. Its proper place is among the low, degrading, sensual passions.

In order to ascertain its exact place on the scale of sensuality, we must take a comprehensive view of the philosophy of life.

Happiness, which is the ultimate object of all love, is produced by the conjunction of desire with its object.

It is not the desire of food, nor food itself,

but the desire and food united, that produce the pleasure of eating.

Desire and its object

may be called the *subjective* and *objective* means of happiness; and these two classes of means are concerned in every form of pleasure of which man is capable.

As we love happiness, so we subordinately love the means of it.

The epicure loves food on the one hand, and his appetite on the other, in proportion as he loves the pleasure which he finds in their union.

Now all the *objective* means of sensual happiness—the outward material for the gratification of amativeness, alimentiveness, and the rest of the animal passions—are procurable by *money*. Hence money is the representative of all earthly good, and the love of money is equivalent to the love of the world as a whole. It is a concentration of all the various passions for individual worldly objects. While the love of food, beauty, music, equipage, &c., are specific passions, the love of money is generic, including them all. Hence the apostle calls the love of money the ‘root of all evil,’ meaning that it is the central, generic passion, to which all evil desires for worldly objects are to be referred as branches.

But this relates only to the *objective* means of sensual happiness. If appetite, as well as an external object, is necessary to pleasure, and if men love the subjective as well as the objective means of happiness, the question still remains—What is the central, generic affection to which all the affections for the various specific sensual appetites are to be referred?

In other words, what is the root of all sensual self-love, as distinguished from the love of the world?

We answer, it is the *love of life*, in the usual sense of the expression.

As bodily life is the stock on which all sensual appetites grow, so the love of bodily life is the stock on which all other kinds of sensual self-love grow. The love of life is to the subjective class of means of happiness, just what the love of money is to the objective class. As money is the

representative of all worldly valuables, so the life of the body is the representative of all susceptibilities to happiness from those valuables. As the love of money is the ‘root of all evil’ objectively considered, so the love of life is the ‘root of all evil,’ subjectively considered.—Life cannot make a man happy in the present state of the world, without money; and money cannot make a man happy without life. Money and life are the necessary complements of each other—the father and mother of sensual happiness; and the love of money and the love of life are the two *foci* of all sensual affections.

We may go a step farther. Strictly speaking, the love of life takes precedence of the love of money, and, in fact, includes it; for life is more absolutely essential to happiness than money. Life is the ‘post in the middle.’ Money is the circumstance. Dying men often love life intensely, after their love of worldly valuables is gone. The love of money, traced to its root, is the love of life. So that, on the whole, love of bodily life stands at the head of the whole list of sensual passions, subjective and objective. It is the *CENTRE-LUST* in carnal human nature.

The direction of Christ’s labors, as a reformer, was exactly in accordance with these views. The strength of his rebukes and exhortations was laid out, not on the various specific forms of sensuality and vice, but on the two generic lusts—the love of money and the love of life. To those who proposed to follow him, his word was—‘Leave your money, and follow me to the cross.’

In his warfare with the love of life, he manifested in the first place most unequivocally, that his hostility was not against bodily life itself, but against the disproportionate love of it.—He took upon him the profession of physician, and went about healing all manner of diseases. But in the meantime he taught his disciples that none but those who could hate and forsake their own lives, could follow him to the end. ‘He that loveth his life,’ said he, ‘shall lose it; and he that loseth his life for my sake, shall find it.’ Finally, he proved that he was in earnest by dying himself. His cross gave a death-blow to the centre-lust. Before that blow was given, his followers might have begun to imagine, from seeing his power over diseases, that he was about to put an end to the death of the body immediately, and establish his kingdom in this world. Nothing could have been better fitted to mortify such imaginings and longings of the flesh, than his own submission to death. He passed the ‘dark valley,’ and raised his standard in the resurrection; leaving his followers no alternative but to pass the same way into the kingdom for which they hoped.

During the whole period of the apostolic age, the church was in a school, the principal lesson of which was—‘Through much tribulation we enter into the kingdom of God.’ Persecution, like a schoolmaster, stood over believers with the rod of martyrdom. Paul lived thirty years just within the jaws of death—dying daily, and yet living. All the apostles and prominent teachers of the church lived in continual hazard of the fate of Stephen, and many of them at last experienced it. The whole church which had the honor of casting down the accuser and beginning the kingdom of God in the first resurrection, are described as those who were ‘beheaded for the witness of Jesus.’ Rev. 20: 4. It was their glory that ‘they loved not their lives unto the death.’ Rev. 12: 11.

God has placed the whole human race in circumstances which indicate that one of the principal objects of his administration is to mortify the centre-lust. The uncertainty of life at all times, the certainty of death at last, the diseases which assail all from time to time, the terrible agonies which are the peculiar lot of women, and the perils of war which specially fall on men, make life, universally, a school in which all may learn the same great lesson which Christ prescribed to his followers, and which the primitive church learned in the fires of persecution. If we are willing to be taught that lesson, we need not look back to the ‘martyr age,’ as though that were the only time of the death-trial. It has been the ‘martyr age’ over the whole earth, ever since Adam sinned. The persecution of ‘him that hath the power of death,’ has raged against the whole human race six thousand years; and every man, woman and child, has opportunity almost daily to see his victims bleed, and to learn to face his terrors.

We see then that whoever is nourishing in himself and others the love of bodily life, as though it were the whole or the principal life of man, and representing it as not only innocent but commendable for men to make it an important and even paramount business to take care of their health, and prolong their lives, is laboring to contravene the manifest policy of God in the administration of the world—to introduce not only a different but an opposite ges-

pel from that of the cross of Christ, and to stimulate into the highest possible prurience that very central lust which is the parent of all others, and which more than all others needs to be disciplined and crucified.

The physiological reformers of our times seem to think there is no danger of men’s loving their lives too much. One would conclude from their writings, that health is the ‘one thing needful’—the great salvation; and that in the place of Christ’s saying, ‘He that loveth his life shall lose it,’ we ought to substitute—‘He that loveth *not* his life with tenfold more fervor than men generally do, shall lose that and every thing else that is valuable.’ Self-denial and cross-bearing, with them, instead of being a denial and crucifixion of the actual life, is eating and drinking by rule; mortifying some of the grosser propensities, and enduring a life-long struggle to preserve health by obeying the ‘natural laws;’ i. e., it is a denial of the branches of sensuality, for the benefit of the root. Now we fully believe that a man who has passed from the ordinary sensual regimen, into the strictest chastity of Grahamism, if he has done it for the sake of saving his bodily life and health, and has contracted in the process (as it may be presumed he has) an extraordinary affection for his life, is really a more sensual man than he was before. The special sins of the glutton and the whoremonger may have been suppressed, but the centre-lust is stronger than ever. We hesitate not to say, that in our view it would be far better for a man to have bad health and to die before his prime, (if that is the legitimate result of ‘seeking first the kingdom of God and his righteousness,’ without caring for the questions, ‘What shall we eat, what shall we drink, and wherewithal shall we be clothed?’) than to spend his days in serving and disciplining his body, and in studying ways and means to make it feel the best and hold together longest. We are not sure but that war, (which it is so fashionable to deplore in these days,) so far as it reduces the love of life, and produces in some a semblance, at least, of the noble martyr-spirit, has a better moral tendency than those reforms which stimulate the love of life, and convert immortal men into body-tenders.

It behooves those who believe that health for the body as well as for the soul, is to be obtained by faith, and who are looking for another manifestation of Christ’s healing power, and a final victory over disease and death, to take heed that they fall not into the error of the physiologists. God will not serve the lusts of the flesh; and when he sees that his gifts of healing are drawing attention away from the soul to the body, and are feeding and fattening the love of life, he will certainly withhold them. In this matter it will be found true that ‘he that loveth his life shall lose it.’ The way to shut out the power of health, is to crave and seek for it, as though it were the ‘one thing needful.’ And the way to admit and attract that power, is to love life and health only according to their true value, and ‘seek first the kingdom of God and his righteousness.’ We fully believe that a glorious victory over disease and death is coming. But we also believe that it will not come till the love of life and health, and the fear of death, have been thoroughly and permanently reduced, either by suffering or by faith, to their proper dimensions.

As ‘the sorrow of the world worketh death,’ while ‘godly sorrow worketh repentance unto life,’ so the sufferings of the world increase self-love, but godly sufferings increase faith and love towards God, and teach men to ‘count not their lives dear unto them.’ Though, under the devil’s reign, it is, as we have said, always the ‘martyr age,’ yet it must be remembered that they only are the true martyrs who voluntarily and joyfully submit to suffering and death for Christ’s sake. When disease and the shadow of death come upon believers, let them not count it the only way of escape, to turn their backs upon the enemy and seek from the Lord or from medicine a recovery of health. There are two ways to victory. Death is theirs as well as life. See Rom. 8: 35—39, 1 Cor. 3: 22. And death, on many accounts, may be ‘far better’ than life. Phil. 1: 21—23. Let them joyfully consent to conquer either way, and leave the choice to God. Let them turn and face death. They will be quite as likely to regain health in a spirit of calm willingness to die, as in a spirit of anxiety and fear. And if God deals with them as with sons, he will surely hold them in the presence of the ‘king of terrors,’ till they learn not to fear him.

There is no joy sweeter to the spirit than that of him whose faith has fairly triumphed over the love of life, so that he can look death full in the face without a shudder. It is not the anxious love of life, but the free and joyful spirit of martyrdom, that will finally drive disease and death out of the universe of God.—*Berean*, p. 472.

[We shall continue to give the conversational Lectures of J. H. N., as they were presented in the Oneida Circular. They will be understood as the off-hand contributions of our evenings' fireside—phonographically reported by Wm. A. Hinds.]

Home-Talk by J. H. N.—No. 68.

[REPORTED FOR THE CIRCULAR, SEPTEMBER 1, 1851.]

HADES—THE THREE WORLDS.

The late occurrences within our circle have fastened my attention on the truth in regard to life and death, and the resurrection, in a more interesting way than ever before.

At the time of my controversy with Prof. Bush, I studied this subject a great deal, and got at the main principles of truth in the matter, to my own satisfaction. Afterwards there was a similar expansion of truth in my mind in regard to the angels. With the primary results that were then published, the subject has been allowed to rest, up to this time.—Now, by the circumstances which we have been lately placed in, our minds have been called to it anew, and with a result of new ideas in regard to the world of the dead, not different from, but in a line with the truth brought out in the controversy with Bush. I think you will find in the ideas that I then presented, the germs of all I have to say now; but I have many clearer views than formerly, and they are far more practical. I then *reasoned* out the truth that I have now *felt* out—it has now become a practical reality to me.

The idea that the spiritual world—the invisible state—is one extended continent, so to speak, that is to be looked into with no distinction in our minds between Hades and the resurrection state, is a very great mistake—an imagination of disbelief that must be cast down. If we become simple minded enough to take the words of the Bible, especially of the New Testament, on this subject, and to reason from them, we shall find it necessary, in a great many particulars, to reverse the notions that we have received from the churches.

The resurrection state—the state of Christ, the apostles, and the 144,000—is to us the *ascending* fellowship. But Hades is not in the ascending line of fellowship by any means. The dwellers in Hades are our inferiors—that state is inferior to ours.—The popular idea confounds all distinction in the case, and so blends together Hades and the resurrection into one common view, that no interval is left between them. It is commonly believed, that when good people die they immediately become, as it were, gods, enter directly into the mansions of the blessed, know every thing, and are in a state far superior to any thing that is known in the flesh. There may be some things that favor this view, but I think I shall be able to show that there is nothing to substantiate it. At death, people go into *Hades*; and Hades is certainly a state inferior to life in this world. Hades is to this world as woman is to man. There is double power to life in the body, compared to life without the body. It may be true that life separate from contact with matter has an advantage of freedom from temptation, lust, &c., as woman's nature is in some things superior to man's—man is called the 'baser clay,' &c. But on the whole there is more of the majesty of God in man than in woman; and in the same way life in this world takes precedence over the state of the dead. All the advantage that Hades has over us, is just the advantage that a woman has over a man—the advantage of weakness. The state of the dead, antecedent to the resurrection, is properly to be regarded as a kingdom of darkness. 'Sleep' is the word used in the Bible with reference to that kingdom; they 'sleep in the dust of the earth,' as compared with those who are awake in this world. We may conceive that they have a kind of moonlight, in which persons may go

about and enjoy a partial degree of activity—but on the whole, it is a dark and sleepy place compared with this world, and still more, with the resurrection world.

This view of the matter defines our position thoroughly with regard to the 'Rappings.' I submit myself heartily and with all docility to the Primitive church as our superiors; but I deny utterly in respect to the great mass of the dead, who have not believed in Christ and received his resurrection, that they are our superiors. And I want to sound this through all the depths of Hades—*'Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Hear ye! Hear ye! from the highest heaven to the lowest depths.'* And we are nearer little children than they are.

There is a great deal of what you may call purity and virtue in Hades; but I should say of such purity as Sir Toby Belch said: 'Shall there be no more cakes and ale because thou art virtuous?' It is the virtue of an old maid. There is plenty of that kind of virtue in the churches, and Hades is full of it. But it is the virtue of asceticism—the virtue that values itself on its withdrawal from matter—not on its victory over the flesh.

Reverence is also claimed for these revelations of the dead, on the ground of age. They are older than we are. But I conceive that this is no ground of superiority, but rather the reverse. My mother is older than I am, but am I not still her superior? I respect her, of course, but I do not regard her as my superior because she is older in years. I think, in a great many respects her age is a disadvantage, and that my youth is better, as a touching-point of sympathy with the eternal youth of God. God is himself the 'Ancient of Days'; and if there is that in my nature that is more in sympathy with him than you are, then I am older than you. I am older than Hades and the whole region of the dead, if I am young enough to touch God. Youth must not submit to age. Paul says to Timothy, 'Let no man despise thy youth.' Youth is an advantage—it is favorable to sympathy and fellowship with God.

Instead of our being instructed by Hades through the Rappings, or in any other way, we are going to instruct them. And my answer (if they were worth answering) to those who come insinuating that our friends there have changed their opinions, would be, first, that the pretended information is a forgery, and that no one but a scoundrel would try to impose on us in that way.—But secondly, if it were true, it would not make the least difference with me. I should not change my position in respect to the principles of truth in the least, even though it was proved to me that they have changed theirs. As much as I respect them, I respect the Almighty God and the truth more; and my feelings are with them.—'Though an angel from Heaven preach any other gospel unto you, let him be accursed.' This language is certainly broad enough to include the inhabitants of Hades. They have not passed beyond the category of angels yet.

Christ, in conversation with the thief on the cross, said to him, 'This day shalt thou be with me in Paradise.' But he had foretold, referring to the same period, 'that as Jonah was three days in the whale's belly, so the Son of man should be three days and three nights in the heart of the earth.' The interval between his death and resurrection, was the interval in which he was to be 'in the heart of the earth'—in the *lower parts of the earth*, as it says in another place. Now as, according to his language to the thief, he was to be in Paradise at this same time, it is clear that the Paradise that he went into belonged to that lower kingdom called Hades, and was as we may say, the highest and best part of it. Now it is a very great mistake for people to confound that place with the resurrection state—the New Jerusalem. Christ went into 'the heart of the earth'—to the Paradise of the dead; but after three days he *rose* from the dead. Where did he rise to? He rose to this world. He rose to a state in which he was in communication with living men.—

The end of the matter was, that after forty days he ascended 'to the bosom of the Father.' Now the intermediate station, taking Hades as the starting-point of his ascent, and the bosom of the Father as the landing-place, was *this world*. That is, the state that Christ was in after his resurrection, was more in affinity with the living in this world, than with the sleepers in Hades.

Again, at the time that Christ was crucified, the 'veil of the temple was rent, the earth quaked, the rocks were rent, and the graves were opened; and many of the saints which slept arose, and came out of the graves.' What did they rise to? 'They went into the holy city, and appeared to many—they came back into this world.

Paul exhorts the Thessalonians not to sorrow unreasonably concerning 'them that are asleep.' 'For,' he says, 'the Lord himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air,' &c. What is the *order* there? 'The dead in Christ shall rise first—not because they are in *advance* of us, but on the contrary because they are *below* us. They first rise to this world, that we may *together* meet the Lord in the air. The first thing is to bring them up on to a level with us. And so now, those that are in Hades will first have to rise up to a level with us, before we shall together meet Christ and the New Jerusalem. The expression, 'the dead in Christ shall rise first,' instead of implying that they are our *superiors*, implies that they are our *inferiors*, and that they have to rise to get where we are.

We must not be frightened by Hades. In the order of the resurrection we may expect that the first step toward the conjunction of this world with the holy city, will be the coming up of the world of the dead into conjunction with us, and then that the two worlds will move along together into the Superior Kingdom. Do not imagine that the dead are coming here to teach us, and take the lead of us—or that they know more about Christ and the truth than we do. Christ was a man living in this world; and he went among the dead, not to stay, but to *preach* to them. So our friends, you may be sure, have not gone there to be taught, but to teach. And if I can read the purpose of God, the time has come to start a movement there.

In accordance with this view my expectation is, that at some early date, we shall have personal communication with believers in that world—that they will begin to lead that department up into communication with us. I wait for this, somewhat as the Primitive church waited for the second coming of Christ—not looking upward—but looking for it as the *signal of the conjunction of the three worlds*. I look for it in the same order that the resurrection took place at the second coming of Christ. We are, as you may say, on the isthmus between the two continents. If we are looking for open communication with the Primitive church—the resurrection world—we may look first for open communication with Hades. That is to be the first act of our second coming. I think we are where we can have precisely the same thoughts now, as the Primitive church had in reference to the second coming of Christ. I do not know as there are to be the same formalities now as then, but the substance of the thing is before us. The three worlds are coming together. We have become more or less acquainted with one branch of the family, the heavenly; and now our attention is being turned to the other branch who are in Hades; and we are approaching the union of the whole family. Paul says, "in the dispensation of the fullness of times he will gather together in one all things in Christ, both which are in heaven and on earth"—and in the Greek the expression is very emphatic, implying distinctly that *all* are to be reduced to one family. That is the Second Coming that is before us. All partitions between the three families are to be taken away. The dead are to come back to this world, and the resurrection church are to come back to this world. It seems to me that this is to be the place of meeting, and one mansion of the Community-home.

CORRESPONDENCE.

[Some weeks ago Mr. M. L. Worden and J. L. Baker with their families from the Oneida Community emigrated to Putney and commenced business in the Grist Mill belonging to us there, occupying the original Community house in which J. H. N. formerly lived. We have just received the following from H. A. N., now on a visit to Vermont.]

Putney, Oct. 29, 1851.

DEAR J.—We had a prosperous journey from Brooklyn here, and when we arrived at the Putney depot, at half-past four, I could hardly realize that we had come over two hundred miles since 8 o'clock in the morning, with so little fatigue. Mr. Worden met us at the depot and conveyed us to the house, where we found the family well and peaceful, and very glad to see us. The first and strongest sensation in me, was, astonishment at the preservation of the house and furniture. Every thing looks just as it did when we left, four years ago; I can imagine that we have not been absent more than a week. It seems miraculous to me. I thought of the clothes of the Israelites, that did not grow old. Then many of the people, in their outward situation, are just where we left them, waiting as it were for our return. I see God's hand in this, as well as in the growth of the trees, and in the change that is manifest in the spirit of the place. The same people who four years ago treated us with great coldness, and even voted us out of town as a nuisance, now permit Mr. and Mrs. Baker and Mr. and Mrs. Worden to live here in peace; and many welcome them heartily, knowing that they still retain the sentiments which were so obnoxious then. Among these persons is Mr. B., the very man who prosecuted us: he wishes to be on friendly terms with them, and show them every kindness. All the opposition to us seems to be concentrated in Mr. L., and he is so fitful about it that he told his wife when he heard I was expected here, that he would like to have me make it my home at his house, only he supposed I would rather go to the old house where I used to live.

Since I have been here, I have been reminded of an expression in your letter to the orthodox church in this place, published in the Witness, that Christ was first king of *righteousness* then king of *peace*. I think Christ has manifested himself through us in this place, first as king of righteousness; and now it seems to me the reign of peace has commenced. I feel like acknowledging and thanking God for his almighty power and love manifest in his work in this place, and that he has returned me here a vessel of his righteousness and happiness. I expect to go to Westminster this morning, and return to-morrow.

When I thought about writing something that would do for the paper, I found it difficult to say any thing; so I put that idea aside, and wrote out of my heart just what I found there.

HARRIET A. NOYES.

Newark, Oct. 5th, 1851.

DEAR MRS. N.—The love of Christ constrains me to give my testimony to the healing power of Christ's life, on the principles of faith.

It is nearly three years that I have been proving this medicine, and have never known it to fail. Seven years previous to this I was an invalid, was attacked every few weeks with a most inveterate complaint, called the choleric, and many times was brought apparently to death's door. I tried the doctors of almost every description, but in vain; and consequently was so much reduced that I was not able to attend to the concerns of my family. In this time of deep affliction I perused the writings of Mr. Noyes, also the testimony given at different times through the Oneida press; when to my exceeding joy I found in them, 'the *faith once delivered to the saints*'—the faith of the Primitive church. The crisis came; I was violently attacked. The physician's prescriptions had no effect. The voice of Christ was, Will you forsake all, and trust to my skill? My heart responded to the demands of my beloved Redeemer; I yielded myself into his arms—live or die, I knew I was his. How sweetly did his will possess my whole being! I took no more drugs; my pains ceased. This was my last attack. Since that time Jesus Christ has been my physician. When he says, "Ask, and ye shall receive," I believe him; and as he declares that he is "the same yesterday, to-day and forever," I confide in his faithfulness.

I highly esteem the privilege of confessing my fellowship with the Oneida Association, as a branch of that church that will cover the whole earth, when the will of God is done on earth as it is in heaven.

H. MACKNET.

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